Fifty Years' Mission Work at Keta.

A Memorial Leaf

for the 3rd of September 1903

by

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Fifty Years' Mission Work at Keta.

1. The Past at Keta.

For the name of God is blasphemed among the Gentiles through you. Rom. 2, 24.

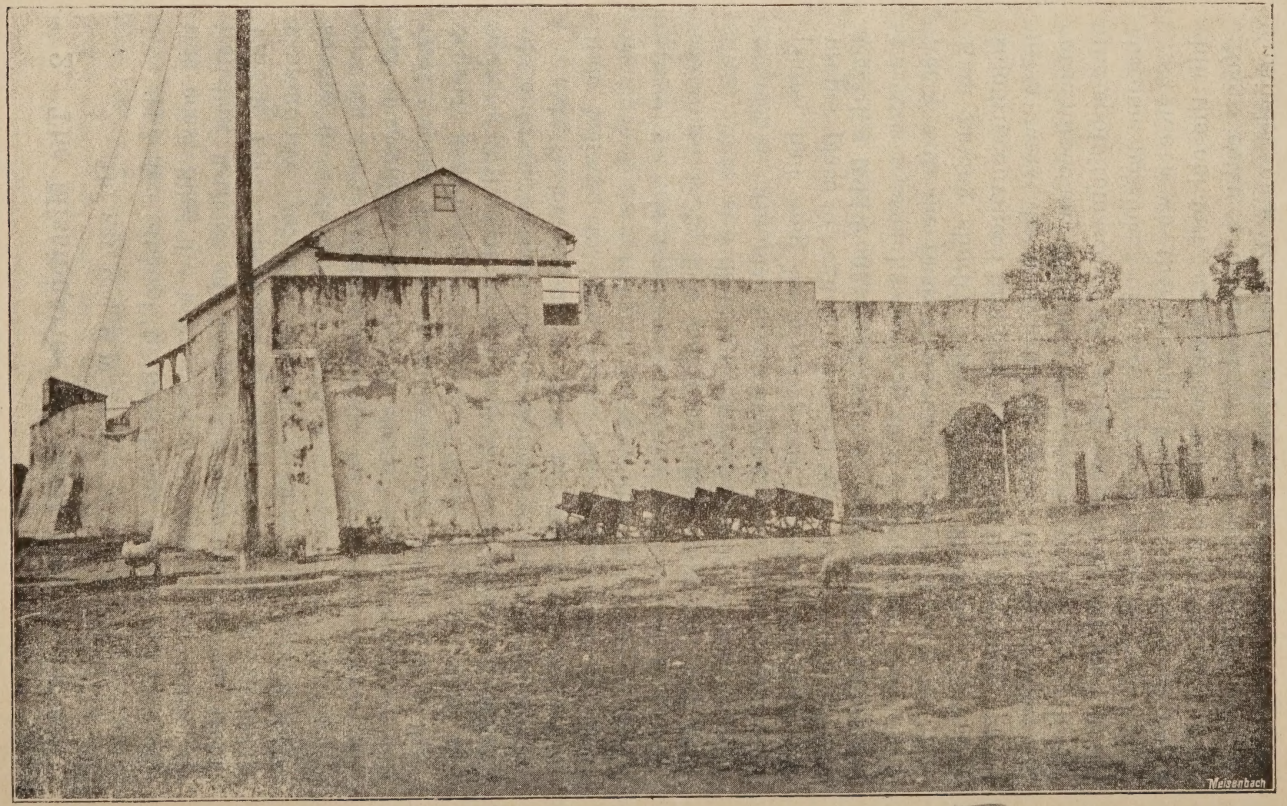
It is more than four hundred years that the eye of the Europeans was first directed to the Western Coast of Africa. It was the time when the Portuguese undertook their voyages of discovery and opened important commercial relations there. We are sorry to say that soon the trade with „Black Ebony" began, which has conferred on that part of the coast the name of the Slave Coast.

One day, so relates the historical tradition of the natives, some Keta people were on the beach fishing, when they saw a Portuguese ship under full sail approach from the main. Soon the captain landed with some sailors. Through their negotiations with the chiefs, they succeeded in getting human beings bartered against European wares and exporting the first slaves from this coast. That was perhaps about the year 1471. The Portuguese were followed by the Danes, who also drove the shameful traffic with slaves. To this day the ruins of slave factories along the coast, at Atoko, Keta, Vodza, and Blokusu, bear witness to this disgrace, with which European nations have direfully sinned against the inhabitants of Africa.

In the beginning the Europeans did not settle at Keta, but came and went, to drive their accursed traffic. It was not before the middle of the eighteenth century that the Portuguese acquired a piece of land to build a fort on, from the great-grandfather of the late priest-king Amegasi, who died a few years ago. They did not however achieve more than the first storey of the slave-castlery. For as the slave-trade did not prosper

much in Keta, they went farther east, into what is now French territory, to seek better slave markets. The Danes completed the fort about 1740 and brought cannon to Keta; the fort now formed a fortified slave-factory. When later on, in the nineteenth century, English men-of-war began to oppose the slave-trade, there remained only three of the seventy-three ports of Western Africa from which slaves had been exported: Lagos, Portonovo, and Weidah. In 1853 Lagos was taken by the English, the two other ports could not be maintained, and the traffic with human beings came to an end.

However, before this came to pass, a good many frictions, hostilities, and bloody frays had taken place between the Danes and the Keta people. In such a fight, Keta was destroyed by the Anlo people, whose help the Danish Commander had required, and it was left uninhabited for some time. Afterwards a man of the name of Lagbo from Atiavi settled again at Keta. Others followed him, and so the town was rebuilt. This man Lagbo was a priest; he agreed very well with the Commander. While he lived, there was peace in the country, and no war Under one of the succeeding functionaries, named Yaya, violent troubles arose again; the town was burnt by the Anlo people and destroyed all but the fort. The Commander went to Accra with part of his soldiers, leaving only a small guard in the fort. In 1846 the rebuilt town was destroyed by the cannon of Danish men-of-war. The inhabitants fled and settled at Dzelukowe and other places, so that Keta was again abandoned. There was nothing left but the empty fort. But the Danes themselves were tired of so much fighting, and in 1851 they sold their territory to the English. A new time came. After a visit which the English Governor had paid to Keta, he resolved to garrison the newly acquired position with two officers, one physician, one sergeant, and twenty soldiers, and to fortify it as frontier-post of the English territory.



Der alte Forbin Bau

2. The Missionaries on their way to Keta.

Thy way, God, is in the sanctuary. Ps. LXXVII, 13.

The first attempt to preach the Gospel of Peace on this coast filled by war and the turmoil of war, after a transient activity of Roman Catholic missionaries from 1737 to 1771, was made by members of the Moravian Community, yet without their reaping any fruit of their sowing unto death.

In 1828, missionaries from Basle began their work full of sacrifices, yet highly blessed to this day, on the Gold Coast. They were succeeded by the workers of the North German Mission. These having found no opening at the Gabun, south of the present German colony of Camerun, came to the Basle Brethren at Christiansborg.

At Peki, about six days' journey into the interior, they believed to have found the proper field for their work, but were obliged to leave after six years of endurance. Of ten brethren and two women who had been sent until 1852, five had died, four returned, and only three were still left out there: Däuble, Plessing, and Brutschin. Däuble, a man of great activity and far-seeing plans, had long been convinced that Peki was not the proper place to begin the mission work from. His opinion was that Peki would have to be conquered from the coast. For this reason, he made a visit of inspection there from Accra with the Basle missionary Locher as early as 1852, Keta having shortly before become English. A week's sojourn convinced him that Anlo, and in this coast region Keta, were the most suitable places for the establishing of a missionary station. Here he believed to have found the spot from where the access to the whole people would become possible.

Keta was then a small, insignificant place. Nothing but the old fort, an English factory near it, and some Negro cottages inhabited by few people, formed the remainder of a formerly important settlement. But the

English Governor wished that on the ruins of old Keta a large town should rise. The plan had been drawn and the land was divided into separate squares 250 feet long to 100 feet broad. Brother Däuble had asked as early as 1852, to reserve two such pieces of ground for him. The deed of gift was drawn up on the 22nd of May 1854. The North German Mission at Bremen received the first and second squares in the second row from the Fort, on condition to cleanse and fence in the land within six months, to build a place of worship on the one, a mission-house on the other within three years. Thus was land secured in Keta. The permission for the settling down in Keta having arrived from the Bremen Board, the two Brethren Däuble and Plessing started from Accra, where Br. Brutschin had to be left behind on account of illness, for Keta, to begin the work of the Mission there. A Portuguese sailing-vessel landed these two pioneers of the Mission on the 3rd of September 1853 at Dzelukowe. From there, having landed their luggage, they went to the goal of their journey, Keta, 2 Engl. miles farther. They were kindly received in the Factory of Mr. Evan, an Englishman, full of gratitude to have reached the place of their destination.

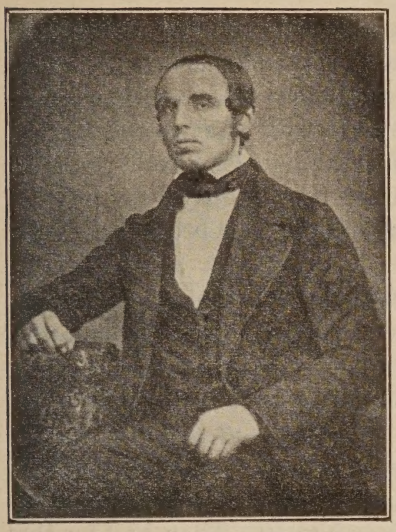
3. The Beginning of the Mission Work at Keta.

> He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. CXXVI, 6.

„Every beginning is difficult," according to the German proverb. The two missionaries Däuble and Plessing had to experience that. They found shelter, it is true, in the English Fort, but they could not remain there long as messengers of Peace. So they began at once to erect a Mission-House on the piece of ground given by the Government. That was toilsome work, they hardly finding any help. Only their dragoman, John Wright, a few Accra boys, and a Christian joiner from

Cape Coast assisted them. For the construction of the house they had engaged forty workmen more, who helped in six divisions. Some had to fetch clay and water, others to tread the clay, and others to build up the walls. Trouble and vexation were not wanting. There being no mason, the Brethren had to polish the walls themselves, a heavy piece of work. It was a great pity that their best helper, the joiner, died from sunstroke on the 20th of October. On the following day they gave him a Christian burial in the greatest secrecy, bedding him in Keta's hot sand as the first grain of wheat. So the work was at once impressed with the Seal of the Cross. Br. Däuble wrote towards the end of October, „From overwork and want of sustenance my strength began to fail. Night gave no more relief, sleep was short and troubled, I constantly dreaming about being with my people occupied in building. Br. Plessing had to keep to his bed for several days. However, praised be the Lord our God, Who helps us!" For all that, the building advanced. Means beginning to fail, Br. Plessing had to go to Accra, to provide money and materials. On the 19th of November, Brother Däuble could occupy a half-completed room in the new house. But some days later already, from the 21rst to the 22nd of November, a thunderstorm (tornado) set in, which greatly damaged the new building and endangered the solitary inmate. When after Br. Plessing's return the building was diligently carried on, Br. Däuble had a sunstroke on the 7th of December while spanning the cord for the polishing of the walls. Painful weeks of illnes followed, till he, the Pioneer of the Mission Work in Keta, was on the 26th of December taken home to Him Whom he had loved and for Whom he would have been willing to do great things.

Brother Plessing too, being left alone, fell seriously ill and expected his end on the 6th of January. Nobody was there about the suffering man to nurse and comfort him. Then, when the need was sorest, Brother Brutschin arrived in the afternoon from Accra. This joy restored the



Missionary Brutschin.

patient, he crept to meet the arriving guest, hailing him „as a child his father, who comes back after a long absence."

Now the building could be taken up again. But difficulties and troubles of all kinds had to be borne and overcome, till at last, in December 1854, the announcement could be made, „The last walls will be finished within a week."

In the meanwhile a welcome helper had been sent to the two lonely and exhausted workers in March 1854, Br. Schlegel, who during his short working-time till 1859 as a highly-gifted missionary with a great talent for languages, simple piety, and fervent zeal, did great and valuable service in the working out of the native dialects. After him Br. Schauffler arrived on the 14th of January 1855, who however fell ill already after seven weeks and was taken on the 21rst of March.

It would be too long to describe in detail the long history of suffering in the five decades of the sowing in tears. To the first two graves have been added, in these fifty years, besides sixteen graves of children that were mostly taken in the tenderest age, twenty graves of adults, so that fifteen missionaries and seven women sleep in Keta's sands, waiting for the great Morning of the Resurrection. Moreover the Cemetary of the Mission has given their last place of rest to about forty Europeans, functionaries, merchants, sailors, English missionaries and women, that had died on the way. It was a sowing with tears, which is, and shall be, followed by a reaping with joy.

With all the troubles which especially the first Messengers had to bear in Keta, they kept stedfastly at work. It is overwhelming to read the letters and reports of those early witnesses, filled as they are with an enthusiastic love for Jesus. To work for Jesus, and to lead souls to Him as a reward of His sufferings, they thought no sacrifice too hard. But these sacrifices should not be brought in vain.

4. The Community at Keta.

The kingdom of heaven is like a grain of mustard seed. Matth. XIII, 31.

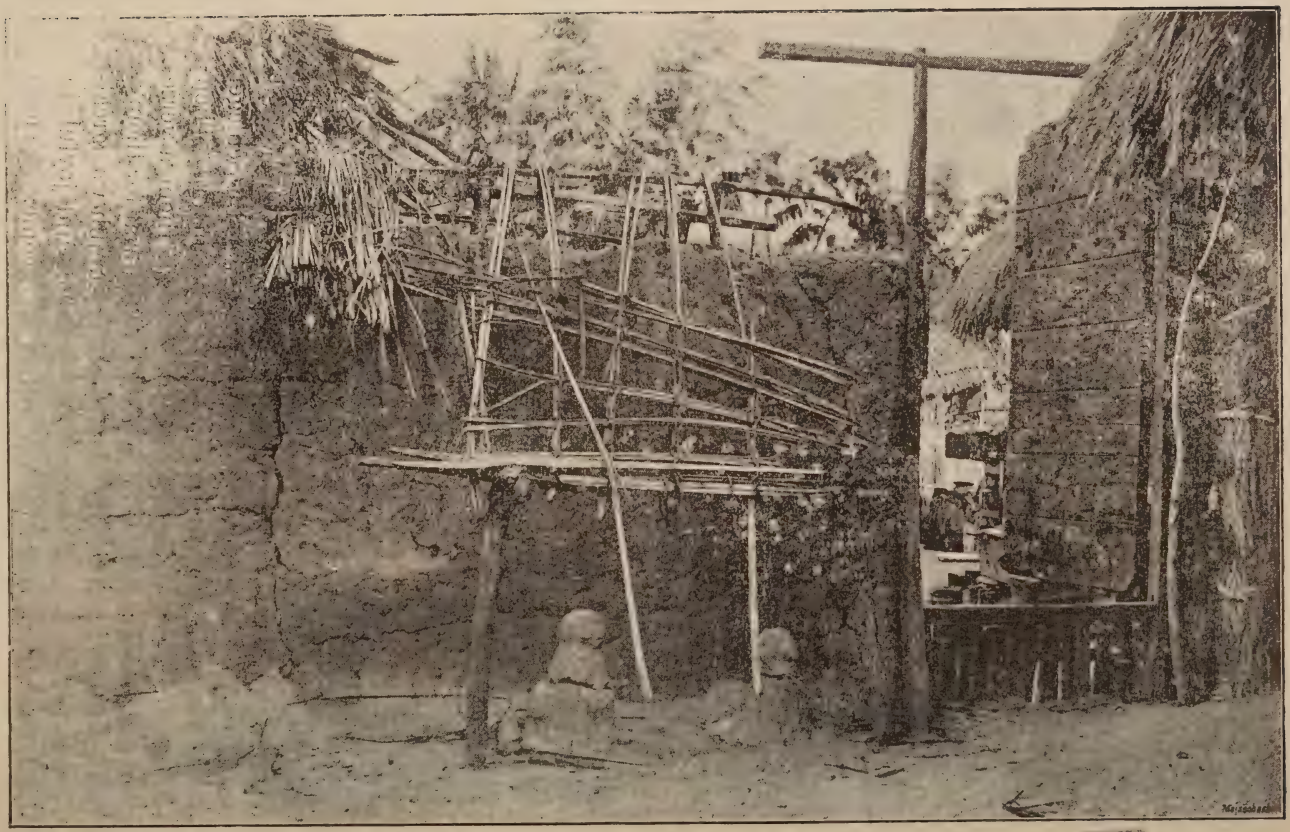
During the work of building already the real work of the mission was begun. Morning and evening service was appointed, to which hearers came, sometimes more, sometimes less. On the Sundays, the Brethren took their turn in the Home Service from 9 to 10. They had for this purpose to use the English language and the help of their faithful John Wright for interpretation. This was indeed only a „necessary crutch" for them, but they thought it better „to limp than not to walk at all." Under the 20th of June 1854 Br. Plessing writes:

„Now in these our working-days
We much heat and burden bear;
Much calamity and plague
Cannot fail while we are here.
But to suffer for Him is bliss,
For joy without end awaits those that are His."

Then he goes on to state that they had preached at Kedzi on Trinity Sunday before about two hundred hearers. The people were very attentive. On the following Sunday they were at Dzelukowe, where Br. Schlegel spoke „with great confidence and convincing power" on John III, 16. These preaching-tours were made on horseback or by canoe on the Lagoon; but the horses died very soon. Not everywhere did the brethren find a kind reception. So it happened at Kedzi that while the brethren were preaching, a number of drunken fellows loosened their

canoe, so that the wind drove it to the opposite shore. The consequence was that they were very long in returning to Keta. Respecting this case, Br. Plessing wrote, „That is the reception of the missionary and the assistance given us. Yet we do not forget often to remind each other, that in this country we are on sufferance, strangers in a strange land. Wherever we see a face, it tells us, Thou art not of ours, and whoever meets us, says, Thou dost not belong to us.“ Through the preaching-tours they grew better and better acquainted with the country and people, and became convinced that they ought to penetrate into the Interior, to put up the Light of Truth in many spots. In many places fire was to be kindled and the whole population worked upon through the Gospel. Br. Schlegel was of opinion that the most important things were preaching, living among the natives, and studying their language.

On Palm-Sunday 1855 the first Heathen, four in number, could be baptised, thus laying the foundation of the community in Keta and the Ewhe-land. These four firstlings however, were not from Anlo, but strangers, one from Accra, one from Peki, one from Ashantee and one Danish mulatto. Of this first baptism Br. Plessing writes, „Before me on the table, in accordance with the general primitiveness of our house, stood a basin with water, on the side of it a new calabash. On pronouncing each Name of the Holy Trinity, I poured water from the calabash on the catechumenes' head, and after the baptising, Br. Brutschin tendered them a towel for drying their heads. After this each of them put off the dress which he had worn till then, and received a white shirt, which Br. Schlegel had made for them and helped them to put on. Then I made them kneel down and gave each of them a verse from Scripture, which is to remain a memorial for them.“ The joy about this festival and day of triumph was great. „We were,“ writes Br. Plessing, „so glad and joyful in the hope of our perfection which is to come.“ These



Nr. 1 Schuss:
Das alte Kela
(Zerfallenes
Götzenhaus)

Zu Pallaus Götzenhütte in Pala

firstlings were regarded as a compensation from the Lord for the brethren who had already died in Africa.

Among the Keta people themselves however, no life was stirring as yet. Br. Schlegel writes, „Our few cottagers here at Keta are not yet much inclined to come to our services, partly out of levity, partly on account of the darkness of their minds." Yet the work at Keta and its environs was eagerly pursued and the seed thrown about. A special relief and hearing of their prayers was it that on the 8th of July 1855 they could again baptise three Accra men, and on the 7th of September 1856 deliver four more souls, the firstlings of the Anlo people, by holy baptism „from the power of the devil and take them up into the kingdom of Jesus, as members of His militant Church." On the occasion of this latter celebration, Br. Schlegel preached a sermon on John XV, 3 and 4; then Br. Kohlhammer performed the holy action, and Br. Plessing blessed the baptised members by the laying on of hands. Two of these last named are still living. They are Christian Kwist at Keta and Imanuel Kwist, teacher of languages at Ho.

Now there were together with John Wright, twelve souls that had been given to the missionaries for „the angling of a rich harvest in the Slave country." „May they," thus prayed the Brethren, „grow like the twelve Sons of the House of Israel." This prayer of the Brethren was being slowly fulfilled; some were there to be baptised every year, but many of the baptised ones caused anxiety and grief to the Brethren, as all did not lead a Christian life. There were soon weeds among the good wheat.

A particularly sad impression, however, was made upon the new missionaries sent from Europe — and some brethren came each year — by the lonely situation of the Mission House. Till 1874 there was no English functionary in the fort, and all Keta was nothing but a few miserable huts. So looks were bent more upon the Interior, and in 1856 Waya, in 1857 Anyako, and in 1859 Ho begun as

mission stations. Keta however remained the starting-point for our entire Mission until a few years ago, so that all the missionaries arrived there and again set out from there on their return home. As the first European woman, Mrs. Plessing came with her husband to lonely Keta in 1857; in the beginning of 1858 the first Christian wedding was celebrated there, and then the young couple, Br. Brutschin and his wife, proceeded to Waya.

After ten years' work a small community had been gathered in Keta, and in the Mission House resided two missionary couples. In 1863 Br. Plessing presided the first general conference; soon after he was taken home at the end of eleven years of African work. The decease of the President was a great loss particularly for Keta, which was now for some time so sparsely provided, that the services which are now at last well frequented, had to be held by the Anyako brethren. During this time Br. Rottmann was in December 1863 attacked in his house, beaten, thrown down, and plundered. Yet, thanks to the Lord, he came off pretty well. To fill up the station, Br. Brutschin and his wife came from Waya to Keta. The hall for the service could not hold all the hearers; but fruits of the work were nevertheless hardly to be seen.

After the war troubles in 1865, the disposition of the coast people became more favourable. They had become convinced that the missionaries were „friends." Things might have advanced quicker but that the work had to suffer too much from the change of missionaries, from illness and dying, coming and going. At the end of 1871 the fine Wuta or Strand-House was begun, which afforded room for two families and in the basement storey the chapel and schoolroom.

During the Ashantee War, which greatly damaged the stations in the Interior, there was also much commotion in Keta, and Br. Hornberger had to write that „a spirit of sedition had come into otherwise quiet minds." After the peace of 1874, Keta grew visibly, many foreigners,

merchants, and artisans, especially from Sierra Leone, settling in the town. Moreover the fort was garrisoned with a commanding-officer and one hundred soldiers, the abolition of slavery proclaimed, and the cleaning of streets looked to. In 1876, Br. Hornberger counted in the continually growing town as many as 886 souls, including 77 Christians; communicants there were indeed only 28. One year later, when the Sierra Leone Christians were added, the number had risen to seventy. But these strangers were not all of them true Christians, and soon complaints were heard of their pernicious influence as well as that of brandy. Yet the community steadily increased through the baptism of adult heathens.

In September 1878 the twenty-five years' Jubilee of Keta was celebrated, the collects amounting to £ 9. A real day of joy for the missionaries and the small community was the 28th. of January 1883: the

Traumtänzerschaft ~ Reha

second lodging-house, built by Br. Tolch, the Avedome House, the ground-floor of which was arranged as a chapel, was inaugurated and at the same time seventeen heathens

received baptism. On the whole, 44 souls were baptised in 1883 at this station accused of sterility. On the 11th. of November 1883, a Mission and Luther Festival was celebrated, and on occasion of the Fifty Years' Jubilee of our Mission, in 1886, £ 62, 3 sh. were given by Europeans and natives. The harvest of joy began to grow out of the sowing with tears.

Together with the community, the town increased, so that the number of inhabitants amounted to 1700 in 1886. More and more the place of worship proved too small; it was crowded on nearly every Sunday, and on baptism days, as on the First of Advent 1894, when 77 heathens were baptised, several hundred heathens had to seek a place outside. At the end of 1895 the Keta community counted 252 members, besides many who could not be considered as full members. Thus the joy was indescribable when on the 24th. of June 1900, a large, handsome church could be consecrated. Pastor Mallet, formerly a slave boy and now a preacher of the Gospel among his countrymen, gave the sermon, thirteen white and black men besides him addressing the congregation. The means for this beautiful mission church have been collected by German Sunday-school children through the intercession of Pastor Tiesmeyer and Pastor Zauleck in Bremen. The small community at Keta alone could never have achieved so much, though together with other gifts they contributed the handsome sum of above £ 200 to the erection. Now there is room in the House of God for many hearers, and the number of the Christians steadily increases, it being as much as 458 at the end of 1902. Little insignificant Keta has within fifty years grown to be a large town of about four thousand inhabitants, and where half a century ago not a single Christian lived, there is now a numerous congregation, hundreds confessing that through the work of the mission they have been improved both in body and soul and become civilised people.

5. School Work.

Suffer little children to come unto Me. Matth. XIX, 14.

The work in the school went hand in hand with the founding of the community. It was in 1855 that the first school was opened with 19 home-boys mostly from Accra and Dzelukowe. Schoolbooks in the Ewhe language being wanting, the teaching had at first to be done in English, till the good linguist Missionary Schlegel gradually filled up this want. The first baptised Anlo people too were prepared by the school. It is true that for a number of years it did not prosper, there being a constant scarcity of pupils. In Keta lived only few people, and the heathens of the surrounding country did not see the use of being instructed. Nay, it came to pass that the school, which had also to suffer much from the changing of missionaries, had to be closed. In August 1864, Br. Brutschin and his wife opened it again with eleven enfranchised girls. Some months later, twenty-two children, thirteen girls and nine boys went to the little mission school. The increase was slow. Ten years later, there were only fifty pupils, who were taught by three native teachers. The advanced pupils were taught in what was called a middle-school. The normal school for teachers too was at Keta from 1881 to 1893, after the station of Anyako had been abandoned, having been established there for a time already during the Ashantee War. In spite of the pupils' maintenance being entirely provided by the Mission, the increase remained comparatively small. Between 1880 and 1890 it was resolved to gradually abolish the board money, which amounted to 2 to 3 sh. monthly. Later on the clothing, books, and school implements had to be paid for. This caused great dissatisfaction, which openly exploded. The pupils sent their delegates to the missionary to demand their clothes. This being refused, they became defiant at first, but soon gave in and proved more grateful than formerly when everything had been given them. In spite

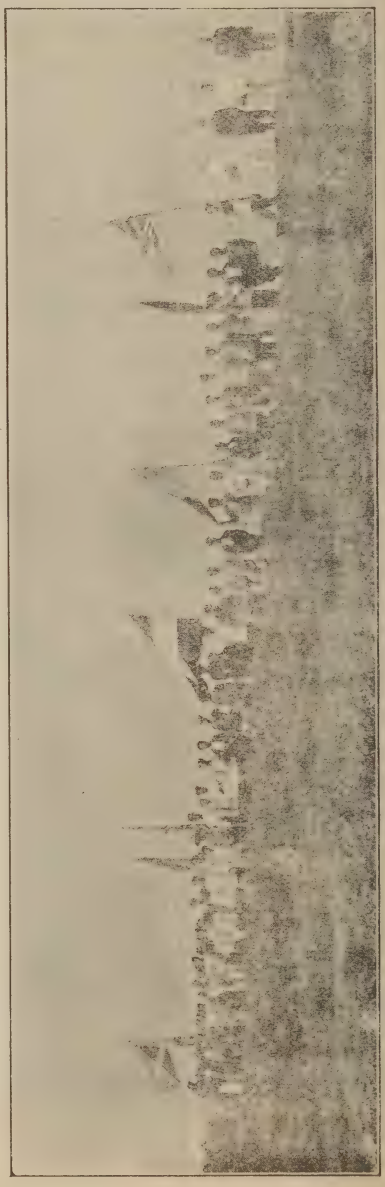
Bride - Nyasaland 1903

of the entire abolition of premiums in the station school, the number of the pupils increased from year to year, so that at the end of 1887, as many-as 142 children came to the school, besides 15 pupil-teachers.

In this way, school work in Keta has grown from small beginnings to a regular system. Separate schools for infants and for girls being added, the growth became more rapid, and in 1902 we counted 310 pupils, 143 boys and 162 girls, 169 of them Christians and 141 heathens. At the station school with its five forms, one European works as regent with three native teachers; at the end of 1902 the number of pupils was 63 boys. In the middle-school, which consists of three forms, young men are instructed, who are going in for commerce, for the state service, or after having passed through the normal school, for tuition. This school, being also under European supervision, counted 34 pupils the year before last, there are 50 pupils now.

A school-day in Keta is thus graphically described by missionary Flothmeier. „It is a funny sight to see the children come on to school in the morning. The small ones loiter; the bigger ones, animated by a conscious sense of duty, mostly arrive in time. We are glad to have the little ones all about us by nine o'clock. They do not as yet know what duty is and come ofter their own good pleasure. The children from the neighbouring village of Wodze cannot help being late by some hours on dark days. They have hardly any clock in their native village, neither do they hear the ringing of the station-bell, and if their only time-piece, the sun, hides behind dark clouds, they are easily mistaken about time; though it is curious that they are never by mistake before their time. Coming along, they deftly carry their things, slate, hornbook, hymnbook etc., on their heads, in whose woolly hair they also hide their slate-pencils and penholders. On the way they eagerly study their lessons, reading aloud or learning by heart as they go. The little ones walk unencumbered;

they salute with a sort of pride the teacher, who awaits them before the school-house, and hurry to their places in class. Soon after the station-bell has rung for the beginning of lessons, all the voices intonate the morning hymn. After a short prayer, every eye is bent on the teacher, who now calls up from the black troop one little fellow to tell yesterday's Bible story. Many sit there quite pert; you can see that they should like to recite; others look a little shame-faced, they wish to be uncalledfor, for they would their lesson stumble through, if not say it very badly. Religious instruction is followed by arithmetics. Here the teacher has to be persistent and patient in his endeavours, if he wants to succeed. More zeal is shown for the English language. Each wishes to profit as much as possible from the lesson, to apply what he has learned afterwards in the street or in his



intercourse with English-speaking relations. English is also spoken with Europeans. Its knowledge is therefore greatly valued by the natives and has to be more and more studied in school. Morning lessons are done by 12 o'clock. Then the children go home to their parents or relations for their Fufu or fish-dinner. Whoever can afford it, chews his piece of sugar-cane for dessert, and gnawing some bit of this much-coveted dainty, they appear again before the school-house by two o'clock, to undergo more sitting-still for an hour or two. Though the heat be a little oppressive, they are still to be managed. Yet on some few days pearls of wet glitter on their black foreheads, never more so than during the singing-lesson, when most of them exert themselves more than enough; but then sweat-drops may fall, they never find it too much. School-work being done, each falls to prepare his lessons in his own way. One studies walking to and fro on the beach; there on the tree-trunk a little fellows prints his i, n, u; a bigger one copies his composition in the schoolroom, and another little rascal perched with his book high up in the tamarind studies or makes believe at least. Everything is done by sunset at 6 o'clock. Then play begins and by moon-shine is often continued deep into the night. Tired they wrap their native dress around them and settle to sleep under a palm-tree.

Thus, notwithstanding the concurrence of the Roman mission and an American society which teaches only in English, the school-system of the Evangelic mission is prospering brightly and a blessing for the whole town and country. The English Superintendent on his inspection in the year before last called the school one of the best im the whole colony. Hundreds have been educated to become worthy members of society by the mission school in Keta. If such have not been wanting as applied the education received there to no good purpose, gratitude for the work of the mission has also often been

Balcony Verandah at Bata

expressed. When Inspector Schreiber in 1901 visited Keta, former pupils from there, who had left it for Kpong, set up a collect for the mission, saying in a public summons, „All the advantages and useful information which we now enjoy, we owe to the Mission. If therefore we contribute to its assistance, we are only paying back part of our debt."

6. Deaconesses' Work.

Phebe is a servant of the church which is at Kenchrea. Rom. XVI, 1.

It had long dawned on the missionaries that the women of Africa ought to be served in a particular manner. At the end of 1884 Miss Töpfer came to Keta to take care of the female natives. From this small beginning grew the highly blessed work of the deaconesses. In 1889 came the first two sisters, Hedwig and Lottchen Rohns, sent to Keta from the Hamburg Nursing Sisters' Home Bethlehem by the late Pastor Ninck. The old mission-house at Anyako was demolished and set up again at Keta as Sisters' Home.

The main work of the Sisters was the teaching and education of girls. In the house, where two to four Sisters are residing, there is a boarding-school where temporarily about thirty smaller and bigger girls live to be taught all manner of useful household work and broken in to order and discipline.

These Home-children frequent the infant school and the girls' school, which has five forms. Formerly boys and girls went to the same school, but it had often to be regretted that the girls could not keep pace with the boys in learning; neither did there come many girls. That is now changed for the better. The wish to be educated has awaked also in the female sex, so that they come in great numbers, on the coast as in the Interior to enjoy the blessings of school education. In the five forms of the Keta Girls' School, about one hundred girls are being taught and educated to be pious and obedient

Schulkinder mit Lehrer-Personal

children. Besides the Sisters some native women teach at the school. There is also an infant school. It is a precious sight to see these little boys and girls, one hundred to one hundred and twenty in number, come tripping along on each day, and still more precious is it to hear how they are taught and early made to know Jesus the Friend of the children.

Adult women too, who in their youth were not able to visit a school, are regularly taught in the afternoon from 4 to 5 in reading and writing, singing and Bible history. Moreover the Sisters lead a Young Women's Association and have Bible and Prayer meetings with the women of the community. The Sisters also devote their time and strength to the nursing of white and black invalids. Sick people, men, women, and children arrive every day in great numbers to obtain physic or have their wounds dressed. Very frequently too the Sisters do their visiting. They help the married women to keep order in their household, give good advice for the rearing of childern, share their anxieties, look to the sick, call to divine service and speak before Christians and heathens about the one thing needful.

This work of the Sisters is a richly blessed one, but also greatly exhaustive. From the end of 1889 to the beginning of 1903, eighteen Sisters were sent out. Six of them had to return home on account of illness, four have married, two have died, so that six are left to do the work at Keta, Ho, and Lome. May the Lord furthermore crown with His blessing the work of the Sisters and make women who warmly love the Saviour, willing to join this service, to work for Him in Africa!

7. The Outstations.

The light shineth in darkness. Joh. I, 5.

All the missionaries had from Keta penetrated far into the Ewhe country and founded European stations.

La case indigène au Ha

But they did not succeed in founding outstations in the neighbourhood, in spite of zealous preaching to the heathens. The first place of work of that kind was Anyako, which having been given up as chief station, was being served from Keta. Since then, six more places have been added till 1902, and just now, a new work is being begun at Adina, between Keta and Lome. About the state of work on these outstations, Missionary Däuble reports at the time of the new year, „At Dzelukowe the work had to encounter many difficulties up to 1899. The congregation numbers eighteen communicants and twenty-one children, and the school twenty-five pupils, notwithstanding the counter-action of the Roman Catholics. Several signs portend to the working of God's Word among the heathen. They listen attentively to the street-preaching, and about thirty come to church. The Fetish people have also exerted themselves; thus they hoped to obtain a rich blessing for the fishing through big sacrifices, but were bitterly disappointed. May God kindle the lighted fire to a bright flame!

„At We we have the largest of our outstations in the Keta district. Since four years however, I am sorry to say that the former rapid and prosperous growth has come to a standstill, particularly because after the translocation of a teacher the congregation became indifferent and restive. They still kept to the formal service, but weeds prevailed, thorn and thistle grew rank. Especially the frequency of the school dwindled, even the children of the Christians came rarely and irregularly. Of course the heathens did not feel attracted to such a community, but attached themselves more closely to their Fetish priests. The offerings of the 61 communicants are however not trifling; they collected £ 8 in money, and their repairs at the chapel and the teachers' house amount to more than £ 5. With the New Year, God be praised, a remarkable change for the better has set in.

„At Atoko, mission work did not been begin before the year 1900. The number of pupils amounted to no more than eighteen, the interest in the school not being as yet very prevalent. Of the early pupils some have in this year absolved the school and can advance to the higher forms at Keta next year. In the small community, which consisted till now only of the teacher, his wife, and some women come over from Keta, the first baptism could be celebrated last year, of a zealous old female Fetish servant. Of several catechumenes she alone remained faithful. There are many more truth-seeking heathens, even among the most respectable men of the town. May the Lord open their eyes and help them to a decision!

„Our community at Anyako has increased in this year to fifty-seven members, among whom thirty communicants. In the course of the year, five catechumenes and seven children could be baptised. The frequency of the school was minimal; the number of fourteen pupils is not proportionate to the numerous population. But the parents prefer sending their children fishing to sending them to school. Chieftain Tange, a very influential man returned from many years' banishment, is zealously bent upon bringing idolatry again into power and honour. May Anyako at last know the things which belong unto its peace!

„At Sadame the work so hopefully begun has more and more dwindled down. Part of the young Christians and scholars dispersed to obtain higher grades at Keta. The rest lost the zest for learning. Some Christians living in a village about four miles off came pretty regularly to the service. But the only Christian settled in the place fell back into heathenish ways. Once the enthusiasm for school fired up again among the young people, only to decrease just as quickly. In such circumstances we were not averse to give up Sadame and send the teacher, who had meanwhile passed his exams., to Anyako. The Sadame people, it is true, now wailed pitifully, promising all manner

of good things, but the translocation was not revocated. May God give that the grain of seed though apparently dead, still bear fruit!

„Our school and community at Agbosome, too, has always been an object of anxiety. One half of the eight members had to be put under church discipline. The Lord may strengthen and preserve this frail plant, that it may not die, but live!

The outstation of Whute also had temporarily to be left without workers. The Christians of this place have partly removed, the few remaining ones are very weak. The place must be kept up as a communication between

Rua Lavaud à Khouite

Keta and Ho and for the opening of other relations. The greater the darkness there, the better the light is to be seen, although small. May the Lord give more light there!"

These are humble beginnings of mission work on the outstations exposed to the manifold pernicious influences of coast life. But in view of the 710 Christians and 394 scholars who were found in the whole of the Keta district at the end of 1902, we may thank the Lord for all His help and blessing. May He give us many true Christians, who shine as a light in the darkness and show the way to the Heathen, from death to life, from the power of the devil and idolatry to the true service of God in spirit and truth through the faith in Jesus Christ. In sight of the Fifty Years' Mission Work in Keta we say

Thank ye the Lord, for He is kind, and His mercy endureth for ever!

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